

- 7.. In a brief personal interview in June 1994, Matsunaga told me that the translation "rumoured" should have been more like "talked about", for reasons that he is able to demonstrate in his research.
8. This false assertion is based on the incorrect geographical positioning of Rapanui as being near Singapore, which Matsunaga mentions further on.
9. Matsunaga quotes in Japanese the original Japanese text. I must work from the translation in Spanish by Taiheyo Gakkai Shi, already credited above. It is likely that nuance may have been lost but, I think, the plain meaning text is clear enough.
10. Mr. Takeshi Hara was the Military Attaché to the Japanese Legation with considerable knowledge and experience of the Spanish language and Latin American affairs. He had been decorated by foreign governments at his previous postings and had been in Chile since 1930. Hara would have been easily able to tell a "rumour" from a concrete government offer through his experience and his network of contacts in the country.
11. These page numbers refer to the unpublished Spanish translation by Taiheyo Gakkai Shi.
12. David Jenkins (pers. com.) told me that the documents contained a note that for the deal to go through, of course, Australia and the Netherlands, "owners" of New Guinea Island and surrounding territories, would have to be consulted!
13. *El Mercurio (Valparaíso)*, 23 October 1994.
14. There were several articles reporting these events and promises, but the most complete is by Elia Simeone Ruiz in *El Mercurio* (Santiago) of 11 November 1994.
15. *El Mercurio* (Santiago) of 5 December 1994.

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Comment on the two hanau

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Two recent articles in these pages (Mulloy 1993, Langdon 1994) have renewed the old argument over the meanings of the Rapanui terms *hanau 'e'epe* and *hanau momoko*. Both articles have a case to make, but neither presents a complete story.

Langdon disagrees with Mulloy's interpretation of the word *momoko* as meaning 'thin', suggesting that it was a later intrusion into the language, postdating the first recording of the *hanau momoko* tradition, but predating Englert. Presumably, Langdon would have it originally mean 'short-eared', in contrast with *'e'epe*, presumably meaning something like 'eared', from *epe*, 'earlobe'. However, *mokomoko* with the meaning 'thin' or 'sharp' was recorded by Roussel in his vocabulary, collected in 1865 (Roussel 1908, Churchill 1912), whereas no mention of the 'long ears' or 'short ears' was recorded until twenty years later (Thomson 1889). A more recent study (Johnston 1978, with informant Sergio Rapu), attempts to provide a comprehensive list of reduplicated words in Rapanui, and gives *moko*, 'thin'; *mokomoko*, 'very thin' and *momoko*, 'thin (plural)'. The pattern of full reduplication to indicate quantity and partial reduplication to indicate number is almost universal in this

wordlist. In this case the 'plural' would be used to agree with *hanau*. Incidentally, Johnston mentions 'e'epe (meaning fat) in a list of reduplicated words for which the unduplicated form is unattested. Possibly *epe*, 'earlobe' lacks the initial glottal stop of 'e'epe, which would make the two words unrelated.

Englert (1978) sought to explain *momoko* as deriving from *moko*, 'lizard', and hence meaning 'lizardlike, thin'. While this etymology is possible, it is speculative. One can as easily relate the word to the Hawaiian *mo'o*, 'ridge, narrow strip of land' and the Tahitian *mo'o*, 'backbone, ridge'; or one can as reasonably say that the word's origin is unknown like that of *epe*, or of the English words dog and bird. There is no comprehensive dictionary of Rapanui, and many Polynesian etymologies are obscure even for better documented languages. That is to say that conclusions based on Rapanui etymologies or lack thereof are dangerous.

Although Mulloy is correct in saying that *hanau momoko* means 'thin folk' and *hanau 'e'epe* means 'fat folk' in the literal sense, it is not right to say that the traditional image of the two groups had nothing to do with ear length. The earliest recorded account is by Thomson (1889, pp. 528-529), whose interpreter was A. Salmon, a Tahitian who by then had lived on the island for years, was a sympathetic collector of local traditions, and presumably knew the language well. Thomson does not give the Rapanui name of either group; he refers to the "long ears", as opposed to the descendants of Hotu Matu'a. He does not make any references to fatness or thinness.

In 1936, Englert (1980, p. 87) recorded much the same story from Arturo Teao (1896-1947), of the Miru tribe. It is quite possible that Teao had heard the story from the same person who told it to Thomson or Salmon. His version used the names of both groups, and specifically mentioned that the *hanau 'e'epe* had long ears (*hanau eepe o epe roroa*. Incidentally, this phrase further argues that 'e'epe did not mean 'long eared' to Teao, or he wouldn't have mentioned long ears explicitly). To summarize, *hanau 'e'epe* means 'fat folk' literally and generically, but may be translated as 'the long ears' when specifically referring to the actual group mentioned in the legend.

Problems still remain. First, the name *hanau 'e'epe* and the word *epe* do seem too close for a coincidence, though I wouldn't choose to simply dismiss one entirely, as Langdon does. I suggest, without evidence, the following possible solution. By Thomson's time persons with elongated earlobes had become so rare as to be considered curiosities for the other islanders. The word 'e'epe, without losing its original meaning, was reinterpreted as 'long eared', based on *epe*, 'earlobe', thus connecting the legend with the living relics of the past: compare the English word 'belfry', originally referring to a military device, and reinterpreted to mean 'bell-tower', based on a superficial similarity of words. *Hanau momoko* was left to describe those who were not the *hanau 'e'epe*, without any change in the meaning of *momoko*.

The division of the population into lineage groups is well-known to this day, as is the division of the island into

their corresponding territories. The *hanau 'e'epe* are generally equated with the Tupahotu, who by older accounts occupied the Poike peninsula. The *hanau momoko* are often equated with the Miru. The question is then asked why the terms *hanau 'e'epe* and *hanau momoko* exist at all, rather than the proper and more dignified names of both groups. I cannot offer a solution, but I suggest this question may still be resolved by genealogically minded Rapanui.

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CORDELL EXPEDITION

☞ Plans for the 1995 Cordell Expedition, announced in the last issue of RNJ, are progressing. Expedition leaders, Robert Schmieder and Carlos Nascimento made a trip to Chile and Easter Island in February, during which they interacted with the Chilean Navy, scientists, and people representing various organizations on Rapa Nui.

The expedition is scheduled for 2-23 September 1995. The crew of radio operators, scuba divers, and support persons now stands at 32. Hanga Honu, La Perouse Bay, was selected for the operations site. Divers will concentrate on exploring the area around Poike. Partial crews will spend one week at Salas y Gomez. A collection of marine specimens will be deposited in the Sebastian Englert Museum on the island.

Efforts are being made to include infrared photography as a means of locating hidden terrestrial structures and enhancing images of rock art. A book will be produced in Spanish and English to be published and distributed in Chile.

Currently the expedition is seeking additional divers to participate in the underwater exploration as well as suggestions for specific investigations. Contact Robert Schmieder, 4295 Walnut Blvd., Walnut Creek CA 94596; or call (510) 934-3735; e-mail: cordell@ccnet.com.